A NOTE FROM SAM AND EILEEN ...

Proshy News (Farfield, Conn), vol. XVI, No. 1 (March 1970) The hist Presbytenar Church of Fairfield

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UNITED PRESBYTERIAN MISSION International P.O. Box 1125, Seoul, Korea

November 13, 1969

Dear Fred, and all our Fairfield and Bridgeport friands:

In missionary work, there is no substitute in the world for a good, firm base of concern and support at home, and for what you have meant to us in this respect all through the years we are more grateful than we can say.

We have just received your Christmas check of \$500, a real gift of love, "over and above the oall of duty". This a real gift of love, over and above the oall of duty. Into year we will use \$100 for our own transportation needs as we go back and forth to our schools and churches, and the remaining \$400 for the Seminary's Graduate School of which I am Dean.

Your gift will provide scholarships, books and literature, and perhaps some secretarial help to improve this very important step up to make advanced theological education available right hure in Korea.

I am just back from a week in Vietnam. I was invited by the Protestant Church of Vietnam to lead a Pastors' Conference for churches in the Cantral Highlands. These are the famous Montagnards, the hill tribes people. How much like village Koreans they are! I liked them at once.

But I arrived in troubled times. Bob McNeel of the Christian Missionary Allianoe, which is the only Protestant group with work of any size in Vistnam, met me at the airport. "We'll hold our meeting tonight, " he said, "but I don't know about the rest of the Conference. 40,000 North Viet troops just crossed the Cambodian border, and are headed this way, toward Ban Me Thuot."

I asked him how far away the border was. "About 40 or 50 miles." I asked him how far away the border was. "Audit to the said, which didn't reassure me, withhough in Seoul, I reflected, we are only about 30 miles from the communist lines. All that we are only about 30 miles from the communist lines. night there was continual artillery fire from Ban Me Thuot, where we were meeting, but it was all outgoing, no incoming. And the tanks olanked through town till early morning. But we were in no real danger, and the Conferance on Evargelism continued.

When we left Friday, we met at the airport the survivors from Firebase Kate which had been over-run and evacuated with the loss of one American and five Montagnards. A sergeant told us, "We were all praying on that hill, and God and the Captain got us out. Fourteen hours through the jungle to safety. And whan he learned we were missionaries, he said as he left, "Keep telling the men about the Lord". Back in Saigon I had the privilege of a personal talk with President Thieu, who much appreciates Korean help, and who is doing an able job under immense difficulties. I hope we don't let him, and those wonderful Montagnards down.

Power to you in all you good work. We'll see you on furlough

in 1971.

Failfelly your, Elen Thiffett



Our congregation has received a singular honor with the election of Mr. Paul A. Hunt, U.B. student, as youth delegate to the General Assembly of the United Presbyterian Church, meeting in Chicago May 20th to May 27th. This is the first year that the Assembly has experimented with such a device. One delegate from each of the 192 presbyteries of our denomination will sit in a special section of the Assembly with his 191 peers. The youth delegates are being sent to the Assembly not only as observers but also as advisors to those on the other side of the generation gap. Although they have no vote in the Assembly, their counsel will be sought by the commissioners who are voting on the issues that face our church today. It is a matter of some pride to our congregation that the first delegate from Connecticut Valley Presbytery is a member of our church.



New members added to the rolls of our church on February 1st are: Mr. and Mrs. James N. Lewis, from the First Presbyterian Church, Napoleon, Ohio. Jim is a flight engineer for United Airlines. Jim and Suann have two sons, Andy and Tim.

Also, Mr. and Mrs. Houston J. Smith, from the Orchard Park Presbyterian Church of Indianapolis, Indiana. Houston is with the Dialog Computing Service in Fairfield Center, may eventually work out of a Milford office. Houston and Martha have one daughter, Laura, in fourth grade.



The whereabouts of a looseleaf album of Daily Vacation Bible School pictures from the years 1922 to 1947 is being sought by the Pastor. This Photographic record of an important era of our church cannot be duplicated and it is hoped that some reader of these pages will discover the album among the church items now in his possession.



MIDGET AND JUNIOR BASKETBALL TEAMS

1970 RESULTS

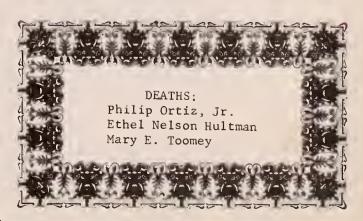
Midgets

8wins 3 losses

Juniors

8wins 4 losses

Midgets are in playoffs. They won their first game and play second one March 14.



KOREA CALLING 42)

VOL. VIII. No. 4

APRIL, 1969

Mission in Seoul: Then and Now



Samuel H. Moffett

I came across an old hand-sewn copy of the Seoul Station Report of the Presbyterian Mission for 1899-1900, the other day, and had difficulty in believing it was really describing the city I work

The difference was not so much in the number of our missionaries. There were 12 on the field, in Seoul, in 1900. United Presbyterians have 26, today. But while our missionary force has barely

doubled, Seoul itself has exploded from a sleepy mediaeval town of 200,000 into the tenth largest city in the World. The city's computers tell us the population has passed the 4,300,000 mark.

Church growth in Seoul, however, has outstripped even the population explosion. The city has almost one hundred times as many Presbyterian churches today as in 1900, and our sister churches have grown proportionately. There were only three Presbyterian churches then. The oldest one, Saemoonan, stood next to the American legation. A second one, Yun Dong, boasted a very aristocratic congregation which included relatives of the Emperor. The third one, on the hospital compound, was anything but aristocratic. It was called the Church of the Butchers, and I hasten to add that this had no reference to the attendance of the hospital's surgeons! This particular church had developed a special ministry to the outcast classes of that time. All three of the churches could report an average Sunday attendance of only 345, which is less than half the number of worshipers in the overflow chapel at Young Nak Church, these Sundays, watching the service on closed-circuit TV.

In those days, the ordained missionaries took regular turns preaching in the three churches. There were, as yet, no Korean ordained ministers. Today, about the only regular missionary preaching in a Seoul church is done by Bob Hoffman, interpreting for Dr. Han Kyung-Chik into English over the simultane ous translation microphone for English-speaking visitors at Young Nak. There are more ordained Korean Presbyterian ministers in Seoul, now, than there were Christians in 1900. One branch alone, of the three major Presbyterian bodies in Seoul, reports 268 ministers, 260 churches, 32,466 communicant members and



Chungsin Girl's School in 1900

a total of 86,574 adherents.

One problem which the Station did not have to face in 1900 was the danger of "creeping institutionalism". It had one hospital (which was closed most of the time because the doctor was either sick or on furlough) and one school. The hospital had 27 beds. Receipts for the year 1901 were \$185 in fees from patients. The school had an enrollment of 20 little girls.

Today, the twenty girls at the boarding school of 1900 have grown to some 13,000 girls and women in two Presbyterian colleges and four girls' high schools in the Seoul area. There are also about 19,000 boys and men in the three boys' high schools and Yonsei and Soongsil Universities, a total of some 32,000 students today. Meanwhile, at the hospital (Severance), the budget has increased from \$1200, in 1901, to nearer \$2,000,000, in 1969, and its charity budget alone is 160 times the whole budget for the hospital in 1900.

One thing that has not changed much in 69 years is the reaction of new arrivals. Here is one report from 1900: "The first two weeks were spent in recovering from seasickness". That was back in the days when a record trip from Seoul to Chicago took two and a half months. Today's jet travel covers the same distance in less then one day and the after-effects are time-zone syndrome, not seasickness, but the symptoms are all too similar. Another new recruit in 1900 wrote more in sadness than in bitterness, "In the absence of the superintendent, I stayed four weeks at the Home for Destitute Children..." At this point, at least, we treat our new arrivals better, today, though some might, in fact, prefer even the Home for the Destitute to Seoul's High Rentals for the Affluent.

Others changes are more significant. By the miracles of radio and television, we reach more Koreans every day with the Gospel than the great pioneers did in a whole year. We also reach new segments of society. Then it was the butchers; today, it is the growing urban industrial areas of society which call for new forms of Christian approach. In 1900, the social evil was concubinage and polygamy; prostitution was almost unknown. Today, this is a spreading cancer in Korean society, and the Church, through its Girls' Welfare associations and Christian Counselling pro-

grams, is responding to the need.

So now, in Seoul we reach more people, we have more churches and schools and converts, more different kinds of Christian witness than ever before. But at one point, they were far ahead of us back there in the first years of the century. They were united; we are scandalously divided. Our Presbyterian churches in Seoul are fractured ten to fourteen different ways. But those three early congregations in Seoul, while they may have been very different from each other: pioneering Saemoonan, aristocratic Yun Dong, and the lowly Church of the Butchers, at least felt so completely one in Christ that they came together as one body on Sunday afternoons for a united service. In 1903, they went even farther, electing two Korean elders to represent and serve all three congregations.

Our prayer for 1969 is that, by the power of the Spirit, we may recapture some of that sweet spirit of unity which the Church once had in Christ in Seoul.

Rev. Samuel H. Moffett, Ph.D. United Presbyterian Mission



Joys and Problems of Nursing

Four or five times as many bright young girls apply to train for nursing as can be accepted. Tests show that those accepted achieve as high grades or higher than those entering other departments of Yonsei University. What a challenge this is to leaders in nursing education! In Korea, and in most parts of the world, the day of patient-centered nursing seems to have passed. This has happened in spite of all the advances in training, techniques, equipment and the emphasis on T.L.C. (Tender Loving Care). Discouragement, here in Korea, comes because of the large



Miss Beulah Bourns

exodus of nurses for the United States, Canada, Germany and Scandinavia, as well as other countries. We are, of course, proud of the reports that Korean nurses measure up well and are liked wherever they go. Problems here are not because of lack of preparation but because only the poorest nurses are left, and there are too few of these. The employment of practical nurses, cleaning men and women,

causes the nurses to lose their sense of responsibility. The aim of many to go abroad as soon as possible keeps them from putting their whole attention on their work. There is efficiency on the one hand, but inefficiency on the other. I try not to be too hard on our nurses, for the problem is worldwide, in many fields. Young people must discover for themselves the great adventure of nursing. They must see the challenge of serving their own people. Motivation for such an exciting adventure, we all know, can come only through Jesus Christ, Who came to serve,

not to be served.

The School of Nursing, begun by Miss Esther Shields, graduated its first class of three nurses, in 1906, from what was then known as the Severance Training School. Until World War II, when missionaries were forced to withdraw from the country, it was largely directed by the missionary staff, with Korean co-workers. But under the adverse conditions of the war years and those which followed, leaders advanced quickly and Korean nurses did wonderfully fine work. During the years following Liberation, in 1945, with the help of the U.S. Army, nursing was reorganized and the training school became a recognised School of Nursing. Finally, the urge for a nursing degree came to Korea. After the amalgamation of Severance with Yonhi University, under the present new name of Yonsei, in 1957, our three-year School of Nursing became a four-year course, known as the Yonsei University Medical College, Department of Nursing. This was an easy way to get the degree course started and thus we were the first in Korea to graduate a class of degree nurses. Now there are four similar Departments of Nursing in other universities.

My contacts with these intelligent, enthusiastic and lovable student nurses are on the wards. How pleased they are when I show interest in what they are doing. I attend meetings with dedicated teachers of nursing who are trying to meet the many problems. We grow closer together through teaching, worship, trips to the country villages, and through social times together. In pediatric nursing, how thrilled I am to impart the joy of caring for children, and the importance of their growth and development. Another

challenging theme is Disaster Nursing.

One day, I went with a visiting nurse and her army

husband to see the shacks on the hillside where castoff people are living, to care for some of the babies. One old man, a cripple, was sitting in his tiny straw home, and told me of his escape from the North, years ago. He had lost everything and his three sons had been taken into the Communist army. His new little son, most precious to him, seemed little more



Class for Student Nurses

than a bag of bones. Two little girls clung to him. His young wife was trying to support the family. We prayed with them. The wife said that if she only had a cart, she could make a living for them. A recent gift made this possible, and some help was also secured from the U.S. Mutual Development Plan, so that they were able to build a better one-room house, with a tiny store in front. These hillsides are gradually being transformed. There is much work for the nurses who visit here.

At Christmas time, our nurses got up at 4:30 to go off with car-loads of rice and clothing to be given to families on the edge of the city, where there was a long line of tents, three families to a tent. After singing carols for them, the nurses scattered here and there to give out a bundle to each family and a bit of candy to each child. From our hospital gifts, we had about 50 stuffed dolls and animals left over. These were handed to 3-to-5 years olds. Oh, the sparkle in those little eyes as each one hugged his one and only toy. Around the mountain a little farther, we found a whole row of little caves, covered with straw or cardboard, homes of the destitute trying to make out through the cold winter. Helping them is an outreach of love, for Jesus' sake.

At graduation time, our nurses have a special service of dedication and their capping ceremony. But they receive their diplomas, dressed in caps and gowns, along with thousands graduating from Yonsei University. Being part of the University has raised the status of nurses. February is a cold month for an out-door ceremony, but not as cold as it would have been in the huge auditorium. The spirit was warmer: What a beautiful sight it was among the pine trees on the lovely sunny winter day, and how proud the relatives all were, for Love was there.

Miss Beulah Bourns United Church of Canada Mission

News of the Korean Church

Plans for 40th Anniversary

The Korean Methodist Church is beginning to lay plans for its 40th anniversary celebration, in 1970. The formal organization of the Korean Methodist Church took place in December 1930, at which time Rev. J. S. Ryang (Yang Chu-Sam) was chosen to be the first General Superintendent for the new Church. Years later, he was head of the National Red Cross after the new Republic was set up. In 1950, at the time of the Korean War, he was carried north by the Communists, as were many other church leaders. The Ryang Memorial Church has since been built near the Methodist Theological Seminary, in Seoul.

Pastors going overseas

The Korean Methodist Church has worked out a program whereby several pastors are being sent abroad to work with Korean congregations. Rev. Choi Ki-Suk goes to Japan to work with the Korean Church in Japan for a limited time, his expenses for three months of service there being paid by the Sosa church. Rev. Pak Paik-Ryong goes to the Argentine Korean Church in Buenos Aires; Rev. Cha Hyun-Hoi to the Korean Church in Chicago.

Problem of Reorganization of the National Christian Council

Discussions are going on regarding the advisability of reorganizing the Korean National Christian Council as a National Council of Churches. At first sight, this seems to be a minor matter of change of wording in the name. Actually, it reflects a difference in membership composition. A National Council of Churches would be composed of member Churches only, any other bodies having merely an advisory or observer relationship. This is the case in many countries. In Korea, the present National Christian Council is not made up on that basis. There are three different classes of members: Member Denominations (Presbyterian, Methodist, Salvation Army, etc.): Christian Organizations (Christian Literature Society, Christian Radio and Mass-Communications, etc.) and cooperating Missions (Methodist, Presbyterian, United Church of Canada, etc.)

The basic question is not so much: what is done in other countries? but which type of organization best fits the over-all needs and conditions of Christian work in Korea. Is a complete change called for or is some adjustment of the present organization better fitted to our particular situation?

Korea Church World Service

Korea Church World Service plans to phase out its work in Korea by 1973 and to close out completely by 1975. Dr. Antony, the Chairman, and Mr. Riden, the Director, visited Korea in February and considered various suggested procedures. The name of Church World Service will be gone, but the essential work

will be continued by the Korean Churches. Future emphasis will be on prevention, rather than on relief.

In this connection, it should be pointed out that there has been a purely Korean Church-sponsored Church World Service, independent of the world organization, a creation of the Korean Churches themselves, which has been functioning for the past nigh unto 10 years gathering funds, food, clothing, etc. for emergency needs within the country and, to some extent, elsewhere. This has been under the general supervision of the National Christian Council.

Transfer of the Amputee Rehabilitation Center

The formal ceremony for the transfer of the Amputee Rehabilitation Center was held Feb. 11th at the Torrey Chapel adjoining the Center, on the Yonsei University campus. At this time, Church World Service officially transferred the Center to Severance Hospital. The work of the Center was begun at the old Severance Hospital, soon after the end of the Korean War hostilities, with the help of the I Corps men of the 8th U.S. Army, aimed at helping those crippled as a result of accidents related to that war. Later, Church World Service undertook the support of this work. As time went on, other amputees were given care and most of those now being treated are the result of industrial, traffic and other accidents.

Hospital for the Unfortunate

The Korean-German Committee met, Feb. 12th, at the office of the General Secretary of the National Christian Council, to consider with Dr. Shofer, Chairman of the National Mission of West Germany, the possibility of building a "hospital for the unfortunate" with \$3-million aid from the churches of West Germany.

50th Anniversary of the 1919 Independence Movement

March 1st was the 50th anniversary of the Korean Independence Movement of 1919, at which time the Declaration of Independence was prepared and signed by 33 spokesmen for the Korean people, of whom 15 were Christians, 15 were Chundokyo and 3 were Buddhist. The public reading of the Declaration took place from the Pavilion in Pagoda Park, near the center of the city of Seoul, setting off the Movement which burst simultaneously all over the country. On this 50th anniversary of the day, there was a special celebration in the main square of Seoul, at which the President spoke, and also at Pagoda Park itself. Only one of the original 33 signers is still living, Lee KapSung, who took part in the celebration. He is a member of the Presbyterian Church.

One of the most unfortunate incidents related to the Independence Movement, when the then Japanese military government expressed its frustration over the Movement by imprisoning, beating and torturing hundreds of people, was the episode of the Che-am Methodist Church, near Suwon. At this place, the people were herded into the Church building which

was then set on fire. Those who tried to escape were shot down.

On Oct. 16, 1965, a Japanese Methodist pastor, Mr. Oyama, with ten young men from the Japanese Church, visited Korea to apologize for this action, on behalf of the Japanese Christians. They wished toraise an offering for the Che-am church in restitution and have since sent a total of 8-million won. Construction on a new church building will begin about the middle of April of this year. It is to be hoped that this kindly gesture will help to erase memories which still serve only to make difficult friendly relations between neighbor nations.

In connection with the 50th anniversary, the National Christian Council arranged for a special anniversary service to be held in Pagoda Park on Sunday afternoon, March 2nd, at which time the Prime Minister, Chung Il-Kwon and many church leaders were present and Dr. George L. Paik gave the principal address. The park area was crowded with some 1500 Christians who attended the service.

Along the rear wall of the recently re-landscaped Park, there is a series of bronze bas-reliefs depicting outstanding events related to the Movement, the first of which shows the reading of the Declaration from the Pavilion in the Park. Another shows the aforementioned Che-am church incident. A third pictures the story of Yu Kwan-Soon and her flaming torch, arousing her area to activity. She was a Christian and a graduate of Ewha Women's University.

SPECIAL OFFER

We find that we are overstocked on some of the earlier issues of Korea Calling (that is, 1962-1965). To save storage space, we are planning to hold only a very limited number of each for filling orders for sets, disposing of the rest at a nominal price of 2 won each (instead of 10 won). This special offer holds good only until May 31st. Please send in orders promptly and take advantage of this offer. (The previous special offer for full sets from 1962 and to the end of the current year 1969, at \$5 still holds (instead of \$8.00)

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THE FIRST RIJUTEI LECTURES

제1회 이수정 기념 강연회

주제 : 선 교 신 학 형 성

The Formation of a Theology of Mission



시 일 .: 1969년 10월 16일. 17일

오후 7:30 ~ 9:00

장소: 새문안교회당

주 최 : 대한예수교장로회신학대학



사회: 이 종 성 박사

제목: 선 교 신 학 형 성

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이수정 기념강연회 제정 경위

본 장로회 신학대학은 재일본 대한기독교회 와 주안에서 긴밀한 우교관계를 맺어 오던중 1966년 부터는 교포신학생의 훈련을 위촉받아 제일본 한국교회 교역자 약성을 계촉중에 있읍니다.

1967년에는 본 대학의 이사회가 제일본 한국교회에 본대 학을 위해 한주일의 헌금을 부탁했던바 그때 일화300.000원 (한화 원)이 거출 되엇읍니다.

이 돈의 용도에 대하여 본 대학에서는 여러가지로 강구 중 한국인으로서 일본에 건너가 성경을 한국어로 번역하여 본국에서 뿐만 아니라 그곳에서도 복음전파에 공이 컸다고 알려진 이수정씨를 기념하는 강연회를 제정 하기로 결정하였 읍니다.

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> 1969년 10월 16일 대한예수교장로회신학대학 학장 계 일 승

KOREA CALLING

VOL. VIII. No. 6

JUNE, 1969

INTERNATIONAL CHRISTIAN YOUTH EXCHANGE



Scott Werner was a high school Junior in mid-Western America when he heard about International Christian Youth Exchange(ICYE), Nine months and a lifetime of experience later, Scott found himself in the tenth largest city in the world, Seoul, Korea.

His father was able to Mrs. Eileen Moffett arrange for him to attend Kyunggi Boys' High School, the best in Seoul. Pardon me. Did I say his "father?" I should have said his "aboji," for Scott had suddenly acquired a Korean "father" (aboji), a Korean mother and Korean brothers and a sister. He would never have dreamed it, even a year before!

Nor would he have pictured himself in a black, brass-buttoned school uniform, sitting in classes of 60 to 80 similarly-decked boys, listening to Korean teachers six hours a day, six days a week.

Highly unusual? Yes. But Scott Werner is not the

Highly unusual? Yes. But Scott Werner is not the only foreign high school student, not even the only American student to become a functioning part of Korean family and institutional life. For one year, he lost his identity as Scott Werner and became Yi Man-Su. So much was his true identity obscured that, on public streets, he often met the full force of local racial prejudice against mixed-bloods, as passers by assumed him to be, and he would flinch at the unprintable epithets hurled at him.

Conceived in America, ICYE was formed as an independent inter-denominational association in 1957, following discussion between interested denominations and the National Council of Churches in the U.S.A. Germany and Austria have been part of the program from the beginning, while it was still a cooperative program between the United Church of the Brethren's Service Commission and the Cultural Affairs Section of the State Department.

Between 1949 and 1956, about 700 young people from Germany and Austria spent a year living with American families and attending high school in the U.S.A. Since those early formative years, ICYE has expanded to include participation of 27 countries in Europe, the Middle East, Africa, Asia and North and South America.

The second phase of this high school student program witnessed the birth of a true "exchange." U.S. students were sent to other countries. But there



Jochen Timner, Germany, Barbara Terrell, U.S.A, Scott Werner, U.S.A

was still a third phase on the horizon. ICYE has now moved beyond the days when all roads intersected in New York or San Francisco. Beginning in 1958, National Committees were formed in other countries wishing to participate in the program. Their number is still growing. Direct exchanges can be arranged between any two participating counties.

This year(1968—69), 455 students are participating in the ICYE program around the world. There are 264 foreign students in U.S. homes and high schools; 131 U.S. students in foreign homes and high schools in 19 countries; and 60 student exchangees neither in nor from the U.S.A.

Korea is a relative late-comer to the program. This year, it sent 12 students to the U.S.A., one to Switzerland and one to Germany, while receiving 3 American girls, one American boy, one German girl and one boy from Holland. Next year, Korea plans



Glen Farrier U.S.A. Taekwang H.S.

to send one student to Indonesia and one to Europe, in addition to the twelve going to the U.S.A.

The local Committee, under the National Christian Council, is in most cases, composed of delegates chosen by the denominations. There are also usually two or three missionaries from cooperating groups on the Committee.

This Committee faces a number of sticky problems which must be dealt with before the program here can begin to fulfil the ideals envisioned by its founders. To pin-point only one or two: first, the program is without adequate admistrative oversight since the NCC Youth Se-

cretary resigned to take a WCC position in Geneva. Two years later, he has still not been replaced. As a result of inadequate staff and counsel, the difficult cultural adjustments which the students will always face sometimes degenerate into profound misunderstandings and resentments on both sides. Then, too, it is hard to find desirable Korean host parents who are, at the same time, financially able to bear the burden of an additional teen-age family member, providing his board and room, school fees and allowances. Some prospective host families look at it in terms of the bargaining position it may establish for sending their own children abroad.

The church, home and school life of foreign students participating in ICYE here in Korea varies from virtually intolerable in a few instances, to warm, open, loving and exceedingly happy in others. But hazards lie, sometimes, only a step away. Such as the time when a German boy, rushing to answer the telephone, jumped over his Korean "father," who was stretched out on the floor relaxing. This proved to be such a terrible insult that it threatened the whole relationship for a while.

This year, two students from the U.S.A. are being allowed to venture into the new experiment of going to college for half a year. Since they are already high school graduates, and not here for academic credit, foreign students under ICYE in Korea have been restless in some high schools where the age or interestlevel of students was two to four years behind their own. How this will work out is yet to be seen, since the term is just beginning.

The other side of this "exchange" coin is that students from Korea are seldom persuaded to go to countries other than the U.S.A. and, once they return here, often experience re-entry burns coupled with an almost paralyzing desire to go back.

Nostalgia for the adopted country is, however, a two-way street. After five months back in the United States, Scott Werner, whom we mentioned above, writes, "As I look back on my year in Seoul, I cannot, as some people do, say If I had it to do all over again, I wouldn't change a thing. I missed many opportunities for person-to-person experience. And when I think how much more I could have worked at school, I'd like to kick myself. There were many parts of daily life which were not easy or fun (of course, there are those times everywhere). I know now that it was from these unpleasant experiences that I gained the most. Thoughts of Korea have been with me nearly all the time since I returned. The ICYE gives such a wonderful opportunity in Korea. I wish many more could have the kind of experience that I was allowed to have."

> Mrs. Eileen F. Moffett United Presbyterian Mission

Patients-People-Problems

Reports of statistics, of building extensions, of administrative costs, these are of interest to a few concerned with hospital administration and support. But hospitals exist to care for the health, the "wholeness" of people. Patients are people with problems-medical, social, moral and spiritual--and the Christian hospital must be concerned with these problems.

The problem of induced abortions is one that I wish to emphasize at this time. Although Korea's Family-Planning program has been even more successful in terms of reducing the yearly population growth than its planners had calculated, inducing an abortion is still the accepted way of dealing with an unwanted pregnancy--accepted without qualms of conscience by patient, doctor, society in general and even Christians in general. Though it is still illegal, a law has been introduced to make it legal and the Family planning Federation is not opposing the legislation for reasons difficult to discuss here. The fact that most operations are done by doctors or their semi-trained assistants means that cases of gas gangrene and tetanus, etc. are relatively less common than in other countries. But every year, we have one or two deaths from sepsis. Abortions are frequently induced up to 6 months or even 7 with the result that the baby sometimes lives long enough for someone's conscience to be touched and then he spends weeks in one of our incubators!

Approximately one quarter of our patients' histories record induced abortions. A woman recently delivered of her second living baby gave a history of 16 induced abortions "because she had to go to work." But hers was a middle-class family, her husband also working, and there wasn't even the desperate need to avoid pregnancy that is the plea of the many women supporting a large family alone.

We have daily "morning prayers" in one of our wards, giving the patients Bible and hymnbooks so

that they can join in or listen, as they wish. One morning, we were amused by the lusty singing of a patient whose enthusiasm was greater than her musical ability, so that we had a a hard time keeping pitch and tempo. Her "amen" to the prayer was loud and fervent. A few minutes later, I met her in the operating room, where she was to have a D&C for incomplete abortion, and read her history. She had come asking us to induce an abortion for reasons of convenience only; we had advised against it and refused to do it here; but she had gone elsewhere to have it done and had now come to us again because of continual bleeding. A sincere Christian!

The Christian Church in Korea is giving practically no guidance to its people on vital family and moral issues. There is a ban on smoking and drinking, on adultery, and even on divorce when it concerns the family of a minister or church officer. But although a few ministers have spoken against family planning, there is general indifference to or even condoning of the practise of induced abortions; and premarital intercourse, particularly during the engagement, is as acceptable among Christians as in society at large. If a wedding follows soon enough, there is no censure, but we see in the hospital the worried unmarried girl whose boy friend has gone to Vietnam, or just vanished, and we have to find homes for the abandoned babies.

Suicide is another common way out of problems, in Korea. The last patient operated on for vescicovaginal fistula, constantly wet and offensive to everyone, fortunately came to us before taking her life, in despair because an operation at another hospital had failed, and is now restored to wholeness.

Another patient was brought by her sister as a last resort, because the girl was threatening suicide. She was a very interesting case, medically, of adrenogenital syndrome: a girl indeed, brought up as a girl, but now at 16 with a deep voice and male appearance which made her ashamed to go to the bath house, refuse to meet anyone, and finally ready to destroy herself. A minor operation and cortisone treatment have restored her femininity (except for the voice) and she is now a happy, useful person-not just a "case," but a teen-ager who comes weekly for her medicine to the friends who did not laugh at her oddity but helped her to normality-and wholeness.

During 1968, we increased our bed capacity with a new nursery; we delivered 2540 babies and did 338 major operations. We are concerned over the lack of medical and nursing staff, concerned over where to find the money for a high-pressure boiler and kitchen and laundry equipment to replace the present primitive coal brick stoves and hand washing. But in all our busyness, it is easy to forget that the hospital exists as an expression of Christian concern for people. Although we often fail to restore our patients to health, and often fail to witness as would wish to our Lord, we value the prayers and support of all those friends who make it possible for so many to be restored to wholeness.

Dr. Helen Mackenzie, MBBS Australian Presbyterian Mission

Christ at Work in the Hospital

This is a story of what one little lady does when she retires, namely Miss Lilian Ross. As she re marked to me, "I knew both you and your wife before you knew each other", for she was born in Syenchun, in the extreme northwest corner of Korea, not far from the Yalu River, and one of her childhood delights was being giver. permission, to push my wife around in her baby carriage. Since I was born in Seoul, I am not sure just when her acquaintance



In the Children's ward.

with me began.

Recently retired, she now lives in the Korean-style home of the director of a widow's home in Taegu with which she has been connected for some years. She lives with a widow who is lacking an arm or leg on one side, but is a very sweet Christian and who is trying to support herself and her 14-year-old son and 12-year-old daughter. (For readers from outside Korea who are unfamiliar with "widows' homes", it might be explained parenthetically that a widows' home is not a retirement home for the aged, but a place where some local church has made small (very!) one-room quarters available for young widows and their children, after which the support of the family is the responsibility of the widow. Housing being at a tremendous premium in all cities, even this much help is a great boon to the little family.)

Miss Ross has not entirely given up the work which largely occupied her for years, of visiting the rural churches and holding week-long Bible conferences with the women of the congregation. There were five such conferences, this past year. But the major part of her work is now done in the wards of the Taegu Presbyterian Hospital.

Here she works with the chaplain in charge of the evangelistic program of the hospital, a program which, over the years since Dr. A.G. Fletcher began it some 40 years ago, has resulted in the establishment of an amazing number of village churches in the adjoining province, centered around those who first heard the

Gospel message while under treatment in the hospital. Since the setting up of the program of mobile clinics, he has been the one to maintain contact with the little churches started as a result of this program. There are also men and women lay evangelists work-

ing in the wards.

One of these women has recently retired. Her deep personal interest in each patient had made her a most effective witness for Christ in this work with the sick and with their families. Her own personal background in an interesting one. Her mother had some 15 children, but most of them died, one by one, and the family was sure that some evil spirit was causing the deaths. So the mother sent this little girl and the remaining children to church to learn about Jesus, feeling that there was certainly nothing to lose, and they might avoid falling into the clutches of the evil spirit. At 18, she went to a school to learn silk worm culture and Bible and soon began teaching Bible in Pyongyang. Later, she married and came south with her husband until he returned north to attend seminary. After graduation, they settled in the Taegu area. When her husband died, she became a Bible woman working in the wards of the hospital and was much loved by the patients.

Miss Ross has a special interest in the sick ones in the children's ward. When she appears, some child is sure to call out, "The Jesus grandmother is coming". The children who are able to be up and around soon gather around her to sing the songs she teaches them and to hear her Bible stories. Then she visits around the hospital beds to talk with and pray with those

who are not able to come to her.

"I spend time in the children's ward", she says, "Because others tend to pass them by. Talking to children is 50% more lasting than talking to adults. Adults get busy with other things and forget. But if you have a child for any length of time, it goes deeper. I have had children who met me 15 years later and greeted me in some place where I had stopped, asking me if I remembered them. Of course I don't, but they remember me and tell me that they remember the Bible stories I told them once long ago. Then they go on to tell me that 'I'm a deacon in the church, now' or 'I'm a teacher in the Sunday School in our church, now'. In one place, I was holding a Bible conference in the church and had an hour each day with the children, during that week. Ten years later, I went back there and many of those children were now teachers in the Sunday School. They had learned how to pray from the time spent in the children's class".

Some of those she visits in the wards are hardly more than mental vegetables. There was one family where the man and the grandfather were faithfully trying to care for the three children. The mother was in the hospital. "She now answers us, but for a long time she would respond with only a vacant stare. Now she shows some interest at the mention of Jesus. Perhaps the love of Jesus is getting through

to her darkened mind".

Another woman, not a Christian, at the age of 47 gave birth to her first son, after six girls. Naturally,

he was a very precious baby. One day, she heard him crying but couldn't find him. Finally, they located him. He had fallen into the "a-goong", the fireplace that heats the floor of the room. He had been seriously burned from head to foot. They brought him to the hospital and everything possible was done for him. The mother gave skin grafts, which did not "take. One doctor gave blood for a transfusion. Nothing was of much use and the baby died. But the mother's reaction was heartening. She said, "God sent me my baby. I wouldn't have known God if it had not been for him. I'm glad we had him even for a few months". She had found Christ in the hospital.

interview with Miss Lilian Ross Allen D. Clark Unlted Presbyterian Mission

BOOK CHAT

"Peanuts" fans will be interested to know that a translation of Short's The Gospel according to Peanuts (만호와 종교)(200 won) has just come from the press. The cartoons are in English, with the translation below. The text of the book is, of course, in Korean. For those not familiar with Short's book, he has selected a number of the cartoons which have a religious implication and has developed what the back cover of my English copy calls "a modern-day handbook of the Christian faith, illustrated by Peanuts." As is well known, Charles Schulz, the creator of "Peanuts," is a devoted Christian with an engaging ability to suggest deeper spiritual meanings than appear on the surface of the adventures of his little people.

Another book in the Children's Friend Series, just published, is **Hoist the Flag of Victory** (승리의 기를 올려라)(200 won), a story about a small basketball

hero, for junior readers.

A book for reference for seminary students is Robert M. Grant's A Short History of the Interpretation of the Bible (성서 해석의 역사)(350 won).

You are reminded that, in spite of the recent merger of the Christian Literacy Association with the Christian Literature Society, the work of the former organization continues and the Literacy publications may still be secured through the Christian Literature Society.

KOREA CALLING

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The Work of Making Peace (I Cr. J. 16 6:13) (4 Ept 2:13-16)

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A Rev Simien Kay, 4 Seimona Och.

From the Alen Asserbly home come: - Yang Hava Sole (Sen Ding, frist moderator)

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are in truthe, can't get along with the Iccc mechine, and want to get at while they are still in control. They say Metalus money has stopped, the sain is privil strents; the methen are growing of seed them.

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II Cn. 5.16-6:13

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That was what came out of the first mexpected meeting. They promoded also to cell up another meeting, still unificial but slightly more official of better prepried to deal with specific recommendation. That is the meeting which is given right now. Out of comments and

〇 : 長 沒會神學大學院長 ::〇 ,

馬三樂 (Samuel Hußh Moffett) 叶小

학위수명식 (촬업신) 전에

星山神學大學でならる「中 出生む「中世」博士」 る 學長 不合社博士外 現る

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學位是 獲得以口。

지난나일 시阳미리郡士) 博士와 Lucie Fish 자배스・반월・타린트)와 은 강의및 성정장의 있을 때 장롱으로도 활약한비 느리의 아버지의 代書이 지난다일 제阳미리郡士)博士와 Lucie Fish 자배스・반월・타린트)와 은 강의및 성정장의 교 있는데 소지年 以後에는 어 뚫쫓이 歴史이었다. 지원 비원 보건으로 태 結婚。그러나 「九五五年 장치、理察등을맡으며 정 「로양 아시아[編章] 한국 나위였다. 전에 전 전경학교 교 있는데 소지年 以後에는 어 뚫쫓이 歴史이었다. 로 전상인대학 新任理함로 지금까지의 발전으로 한 두에 規부인인[베티, 월 후 전교사로서의 첫혼음 지부 회장으로 일하고의 나위였다. 로 조용천(학구와 現장 養國)이로서 韓國에서 윤,학과 부음권과의 진 전자 안동 성정학원교 이 전자부터 韓國에서 자고리年 [자태양이건이 미 보건이라고 분고기를등이 되는 기계를 한 바라는 마월 [하고] 부가는 이 을 전하고 된 기계를 한다는 [마월] 한다는 [마월] 반사는 이 을 전하고는데 그의 선 장을 지면 후 전조학원교 어려서부터 韓國에서자 九五三年 [자태양이건이 미 교神환大화대학원장[다 명단 마월] (하고) 부가는 이 을 전하고는데 그의 선 장을 지면 후 전학원교 어려서부터 韓國에서자 九五三年 [자태양이건이 미 교神환大화대학원장[다 명단 마월] (하고) 보고 한국 (한국 기계를 기계를 기반사는 이 등 전상학원교 어려서부터 韓國에서자 1개를 기반사는 이 를 전하고 된다. [마월] 한다는 [마월] 반사는 이 를 전하고 된다. [마월] 한다는 [마월] 반사는 이 를 전하고 된다. [마월] 한다는 [마월] 반사는 이 를 전하고 된다. [마월] 반사는 이 를 전상한 다 보고 된다. [마월] 반사는 이 를 전하고 된다. [마월] 반사를 전하고 된다. [마월] 반사는 이 를 전하고 된다. [마월] 반사는 이 를 전하고 된다. [마월] 반사는 [마월] 반사를 전하고 된다. [마월] 반사는 [마월] 반사는 [마월] 반사를 전하고 된다. [마월] 반사는 [마월] 반사는 [마월] 반사는 이 를 전하고 된다. [마월] 반사는 [마월] 반사를 전하고 된다. [마월] 반사는 [마

前3叶草る馬布三悦

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탄생았다。當時平壤에 所 活 二六年에 中國斗 韓 했으며、美國居住時 五四月。崇寶金爲한 새일꾼이 명발되 지끌까지 较會生 사로 神學강의를 맡아일 皇」大學校の外 哲學博士 教授足外 皇気いるのの美 位量、一九四五年列七「剛」皆名所在 甘海神瘤校에서 八年到「朝見」大學の서學 까지의 中國에서 선교活 授至 일則立、四九年內七 年 一年間는 장로교선교 動量 하던증 四八年司 부터 美國에서 마음한한 에까지 선교활동을 이땅 있으나 충실충고교고涇寧 「正見へを」神學校をある 에서 하고있다。 五五年かれ 母校包 에서 大學院長이로 임명 광나루所在 長老會神學校 환약이 짓었다. 이어 66 理事로 以合立 をくが60 작 선교부 대표로 일하 면부터 64년까지는 한국 时 現在かれ 色州大學校 고 있는 博士는 57년부 로 있 다。 **ゼエ早의 代談員の로도エ** 韓國어 오던해인 55년

日子日利智的工韓國民者小司 公日 本校 第四一回 利意むする他な正小とい スセ ||月|○世智

お山「中南川」 単八十 韓 士 全日であて、心の 理、ル次の 中季日初 교이 사망에 지자 주의 四月「마루」博士中 한田 하는 유일한권입니다」 國際的人 五五年 八回村 班回 齊應天搏士の動所の 見日、平日の 人自會是於

은 美國人の면서도 어딘 지모르게 東洋美長 풍기

희생과 봉사를 아끼지않 이고 이 모든일을 위해서 위로해주는것이 나의본분 「함은 사람하고、 돌고、

이라는 저서들을 남기기 도 했는데 그의가족으婦 人か不해서 七年4十星卷

재한국에살고있다。 (HI) ANDER THE 一三大地へ 현주소는 종로구연지능



사진은馬三樂박사

▲国際小聚委員会GWC. Inven ▲国際朱錫理事会 (ISC.Invern ▲国際米数委員会 CIRO. Inver **전에를 보면하를 따라스로 한다**

भ्यत्यक कम्राच्या सम्प्रता rational Rice Commission)— এয় 한 수요한자의 가격

▲国際軍医薬薬委員会 (ICMM nonal Committee of and Pharma-

아스팍 社会文化센터는 서울에 本部두고....最高責任者도 韓国人

acy) ーー 학국 (B) 명충의 보호에관이 주제상의 건 단을 모으하기위에 만들어졌다. 计可称文字 医医环虫 经实现

nal Bureau of Education) — — তথ তমু প্ৰস্থাত ন্ৰঞ্জন ক্ষ' কমান संत्र १८५ २ व्याप्त स्मित्र स्थान ▲国際教育局(IBE, Internatio-

व किक्टावर्षा अवव केविय के n and Pacific Region) ▲아 스팤社会文化센터 (Oultur* 비롯한 참가요지하이 작당, 등길이 Script Center for the Asia Pacific Region) - 57577

이스템이 주구하는 아시아지면의 어린 나타간의 유미상라로 위해 종료,문의, 나비간의 분야해서 상품이라의 우 사회, 변기용의 분야해서 상품이라의 우 ◇東部地域 公共行政 機構

mization for Public Administratio (EROPA, Eastern Regional Orga-大克斯 建石泉 乙甲铅母 异石이로 살전을 도로하고 경

フト(AARRO, Afro-Asian Rura-I Reconstruction Org.)ーロリー報を ◇아시아-아프리카 농촌재건

在韓国際機構

工運営斗 実態

1) - 48년11월 왕조 17개년이 라브이저 가인하되었으며 한테션 49년11월 5월 이 가인하였다. 인보상의 발원상의 大型(() 사원 의 인리회산 이용의 모집하려면 숙제기 C. Indo-Pacific Fisheries Counci-▲이도태평양수산이사회 (IPF

PFC. Asia Pacific Forestry Com-mission) ——თიიচ ৫২০কান্টাল ল ক্ষাৰ্ভ নত অনুন্ত এইফ্ৰান ক্যা ▲아시아태평상山林위원회(A 의 실실 24 기타 비 및 의 의 실실 24 기타 비 및 의 의 기타 비 및 의 의 기타 비 및 의

වල් දැක්වීම කර දැක්ව කර පත්තම කර පත් පත්තම කර ප

과 진행하 한한 권부, 山林이 한한 정보류한당 인구를 하였으면한다. 우리나라 등 5년대왕인일 가입.

国, 비용빈 4개국의 한의로 창설, 그위 ▲亜細亜大洋洲郵便聠合会(A

현조를 중인케라용 무취이로 삼되었 ernational Atomic Energy Agenc ▲국제원자력기구 (IAEA, Int

스가 기인하여 6개회원목으로

▲政府間海洋学委員会(TOC. In

그 차용하여 차이 하이 하는 하신되었다.

년 12월 유미스

▲国際水路局 (IHB, Internatio-

nal Hydrographic Bureau)— — 기종 유명· 현상에 유민—라ー리 57년 1월 1일에 가

한당은 68년7원22일에 가입 43개학이 개최된다

교원하이로 한가하고있다. 문화자불구보으 용 위한 파하지 기술한 문제에 한만 자 료수있과 면수보기를 목적이로 활동하고

용 위한 수로입무조정, 애로및 수도 집 防의秀일、기会與 水泉田野兽 哲平見的日

ter-governmental Oceanographic Commission) ——ののの可称至付用を

가인됐이라 회원업수보 85개막. 현차점의 평화적이용을 목적이되었다.

한당수는 우리나라를 비롯한 58개국. 사용 연기위하 자 의원학의 디즈를 통

한다.

the Preservation and Restorati-▲문화재복구보존센터 (Inter-구르시 말목 2

등조사가 70년부터 시작될 예정. 하 한자 구로지오 (吳國) 한동조사의

万 阿部市中 日本島 早人む 80万万水 27년에 상징 분부분 파리에누며 있어 ▲国際歐疫事務局 (10E, Interi-

力學也因明單學、介容的質、影響和日內也 लिम्बाराम खर्चन्त माच प्रमाध

이 환기하이므로 결정, 도환경을 만한 건 가 건정등을 목표이로 한다. 우리나리기 - 959년 학생(2일) 기 and Measures) ▲国際度量衡委員会(IBWM. I nternational Bureau of Weights

△開著 井〉○ 宣教2代

馬三楽박사

지원나 여기엔 중분한 웨스페워가 부족 다라는 테바기 볼 민중되는 것입니다 다 전에 전해되지 볼 민중되는 것입니다 다 전에 전해되지 구분인에 그렇 다 이 마이지 가장하지 않는 것이다.

새삼 깨닫는 独特한 民族性····좀더 넓은 対話이広場을

,戦後復興叫己不比大学生是 み中目胡요~

자기의 교환을 받다 마나면 原因이 온 있. Moffett학자이다)
다 보 청소 그리라 라이의 전성이 되오 오. Moffett학자이다)
다 보 청소 그리라 라이의 전성이 되오 오. Moffett학자이다)
다 보 경이지만 이 차이의 열심이 이 항 그리고 1927년 경기자 또 1 그러나 그건한의 한국사회의는 대학리 이 전 경이지만 지상을 구보는 심리되다 지상은 이 하지도 보는 이 전에 기가 보는 경우 기가 되었다고 보고 되었다고

품은 내 개인의 천하인 입장에선 批判은 있을 수 있지만 그것은 만하고있지 다 한 일을 가지만 표를 통해 한 한 일이 되지만 그것은 만하고있지 다 한 일을 하는데 한

德国·德国人。 德国·德国人。 德国文化 外国人の 보고 느끼고 사는

固有한
スス
カ

살리도록

는 파 나의 이버지가 처음 현상에 찾을만 (-8 세하며 학교하게 脫江되자 하나 됐다는 다 차건 90번째) 김해석 불판매를 맞았다며 했 깃동이 다린 것이 집주도 없습니다. 이 가지 나면의 전쟁이라면 다 되었으니다. 이 전 전쟁이 전쟁이라에도 있었는데 다 다 없이 전쟁이라면 만들어 전쟁이 보수 없습니다. 이 전 전쟁이 변경이 변경이 전쟁이라면 만든 전 전쟁이 전쟁이라면 만든 전 전쟁이 전쟁이라면 만든 전쟁이 지수는 이 전쟁이 전쟁이라면 다 하는데 기업자를 가진 나면도 전쟁이라면 가지 하는데 기업자를 가진 나면도 전쟁이라면 가지 있는데 이 아이라면의 보다는 나의 기업자 되었을 가진 나면도 전쟁이라면 다 하는데 기업자를 가진 나면도 전쟁이라면 가지 있는데 이 아이라면의 전쟁이라면 다 살 전쟁이라면 다 전쟁이라고 전쟁이라면 다 전쟁이라면 다 전쟁이라고 전쟁이라고

이 의견보험을 가진되다. 이것은 이것되 한국에 있어서 고등학교까지의 수준과 '그러고 학생들의 강학들은 마단한 것인 나다'그러니 일단 大방에서의 경우원의 보 우리를 자진하게 돼야한 일레니다. 이 보더지지 않아요. 이런 한기지 나의

古古典 年中元 地个河山 首份

으로자 美國을 가입니다. 이경은 행복인 明田社会の 田也 外田人의 交替中長ブ

기원도 기관의 생각이지만 모르기 내가 학료하도 한지하므로 한경을 갖게입기다. 기원다 기는 한당에 하였는 外国人

한으로써 나타당수 있는것입니다. 財田의 재료에 있어선 外国人의 존재

超 H朝 鲜

1969.3

\ 5 \ 5

日 ガイ ひせ の年氏 品外河 心量 田 対策 出版法 配換者 シストル きつらい 沙雅 戏游 1996日 日本大学 泰日泉 · 克西 克斯人斯 (大使用) C 17万分、 · 西西 中国中国省外国 西西山山市 石

현국 경우 교회 1-8825 李明高宗司 政策修計通商工 ▼美国大使舘 그 시설과 사이 규모

아 전환경 打化公院로 부겁었다.

지원 (재일기자 3명구개일), 2代 열 (재일기자 3명구개일), 2代 열 기사 3명구개일), 2代 열 원도호텔 당은권 천출은 別館이되었다. ATD (他USOM) 花曲句 似日。考日见 80 工、大使網色 世界 US

1967년 8월 달리엄 1 포터메시가 8월의 大統領 19년간의 大統外交流사용 69년원 1 명의 代理大統章 보 300以此中国并名 \$20以上。 日本 6 20 日本用的日本である。 さいりゅ 西日 政公立。 四季中〇四 百己百八書 平 ので まてな (の引し事) JD 5・16万万 大年中田司 大党 「日間にのでは、

의 마상 기원자하다. 以下· 4代 日金男大使日明年 包玉服 田 精致推弁では、上面社のい を取む はのい 可不明 网络罗奇奇 1981년 5-150 학학하자 原 비중 은 건성을

大いかける 外国が行い の

가 경우 병장 얼구나가 있다. 王 美國 M 公便、USAIDSE 公使的 不叫 Um 前USOMO BA USAIDE A ステ書 見B 公留長5 大使。副公前長

무료한경우산 40년의 전쟁이되고도 다

四四 日本 日本 日本 日本 日本 日本

무장이 소입소박합학에 샀으며 약지 키 본 우보셨었다. [행회의 지금 대사관 라 모자를 쓰고 있더라면 진정에 키가 당인기가 여간 물건이나면 진정에 키가 당인기가 여간 물건이나면 전쟁에 키가 되었다면 무슨 보지였다. - - 작무성의 중요가 있었다는 역의 소요! - - 작무성의 중요가 있었다는 역의

▼英国大使舘

「日子を担」こ

로 조건의로라인 日本인 맞아가자 각 주소만해결수로 낮아 문을 만족되었다. 동영사랑이나 안사안은 이르면기가 아니 다는 이유로 다시 설립시작자를 맞아 이 막 4절 다시 일을 사작했다. 会市 然語公园是 1·N·奇古马八 最为

1910년 한설립방으로 서울충병사반 전 1910년 한설립방으로 서울충병사반 전 1910년 비슷하게 되어버렸다. 1910년 비슷하게 되어버렸다 1910년 비슷하게 되었다 구 1910년 한 1910

最高齢은中国의 22年… 규모 크기론 美国

第3共和国卒 3倍豆 ラマリー常駐1、兼任

28個国

貞洞美官邸는 82年前 4,400弗짜引

室内서

대한 5월 행사철학교 선호학 교 기본 우리나라에 온 청소의 제시철학교 이 제일 기본 등이 기본 등이 기본 등이 지원 기본 등이 기본 등이

1890~1900년 사이를 최초보 판찬이 생지되었다. 그리나 한사이 대문에 다하게 되자, 판사리와 한사라이트 전사되고 한국다. 당시의 당사라의 한사에 대부르다였던 수 당나 있도수 88명명을 보호될 목적정도

▼프랑△大使館

가 오代 대사, 3년에 하다지, 4년에 다가 2代 대사, 3년에 하다지, 4년에 대한조비가 부원하실에 85년자의 단생조비가 부원하실에 85년자의 당하는 10년자의 10년자의

퇴사질인 셈이다

1947년 2월8일 駐韓基領部部으로 숙발, 제代당사에 민유왕 (劉默万) 씨, 성말 인 건소개월당인 역상에 당사당으로 숙합 건가 높다 하시아 우 연 (祖默語) 2개월진하 막면 되었다. ▼中国大使舘

옮겨달라, 자

95년4월 10억년안하 다시 표사원으로 숙제,로에 상화트되가 소비 되사가 되었 다. 가유단안가 총위한경기 진원강을 번 무 지금하지 계속 10억년의 장기大면로 무 지금하지 계속 10억년의 장기大면로 49번4혦 공사라이로 승객, 2代에 미원자 메르네씨가 불어왔으나 6 · 25분 받이 되어 그는 부되군에게 관점가서 합점가서 합점하게 관점하게

古。 当今人 四十年上十 3万名前、日本日・日本日 開稿22寸。 お口の 古郷日へから 원사원보다 2년, 미국대사원보다의 2년

日常子에선 36년자를 열사란으로 지우 출속되었다. 47년 5월 부성한 한리 코스 티에 영사를 정부수민주부터 체산한다면 위(한가 원막

역대 공란장의 전점습보면 어느나라보 다 대학교습인이 않다. 또 환경의료관생원 이 그룹의 대시생활의 시작이기도 하나 보 집에에 이 미모드통건을 상황수십다. 포포용인병의 관리가 대사관진부의 미 분분을 차지하며 있다.

씨, 2代에 달라 하려진 왕소의(王思江) 씨 모석 인당을 한국에서 지내 여러 註 바꾸면듯한을 취보의 일기 비중을 갖고 있다. 東洋的、5代の から (海峡) 平見 辺末で

기 나는 이번 여시 한국 국민감정을 다 지지 않기 위해 個國 (日本)의 말도 쓰 지 않도록 가인들이 지위을 하고 英語 지 않도록 가인들이 지위을 하고 英語 यक्र यक्ष अप स्पर्भा 하면 5월 카나아바씨가 집

는 그룹은 自称/에이의 엔터시/학교를 라고있다 시원은 21억 (지원/시학교를 항상, 経済, 傳導, 広朝文化部가 일다.

▼ 過리핀 大使舘

▼越南大使舘

脱帽하는법

미스코리어와

파라사의 무용 반 등자료이다. 58번 3월 파가라으로 승규, 등 파건됐다가 7번부하여 정 한국이 결합에 파범하자 부의 한국과 1956世 6월 罗八型马里 鲁拉、本

최민소주로 위에였다. 인체는 6산로지 선택군만 한 목 디유씨, 연재는 10 분의 전체 및 경기 및 경기 및 대한 8월 7 2월 부의, 연기에 이 인터 및 제가 8월 4 4월, 66년2월 정신대사회 라트씨가 임당,

当時公使가"천정낮아 모자못쓰니

▼独逸大使館

国務省은"朝鮮에선

변화大国公路등 가장 조용한 집이로 살 리자 있다. <될 수 있으면 조용하지> 이것이 면수환질이 합의용한이 내린 不 변가 자음이었다. 변가 자음이었다. 発出の みて 東京所使のれ ガダ番 なる 정신 것은 1882년 日人을 앞세우고 原は可 公式製館の や可いむめ 大名器

사용되다 자리를 간인다. 19일 9월 환자한으로 연결되면하게 되 자한이면 숙지되었다. 위한개정주 집 때평안(전략자 간체 등 한강을 중된이 부리했다. 10 원 26 원 처음

한 미묘한 입상에서 조심성을 나타내고

▼日本大使舘

초미프산장은 리하르르 해요조직 2代 방생자, 그는 한-독간의 주요면장 변합생시하고한 다하고 [전투자 기술다장]

해초인 국민감정대문에 충경을 정칭한 무한미도가 됐다가 됐다면서 사가으로써 가 발표되었다에서 나와 무한 쓰시기으로써 기 함께 비자의 인진합규정이 생건 한국미사반의 방우도 마진가진 원주의 法 한국미사반의 방우도 마진가진 원주의 法

의 보안상당으로 전속 장어였다. 연주인 을로만, 10명의 조율인 상징을 꾸러나가 可是大型可存 的现在分词作的 经不过

현재의 마시간 간단은 5년 9월2일 《연작을 日本政府等務所》로자 출안되고 이다. 초마다전에 다하다 (前田和一) 꼭, 어떤의 작원을 있었다.

양화하이 財別田의 비사면을 날라하

1969.3.30

外国公館、二沿革引を司登の 「外文」라비 이름의 田庭院(外走 政治) 본입, 한식(一文化音 이끌고 [합파요의 부끄는 사고로 가입을 추러하고 음부럽 자고있다. 이 생文의 인목은 본 그 化粉의 부끄로 소장되기 전략이로 우리 한 바라지다.(하는 기업을 받아갔다는 사용이다. 이것 두 민리한 민안이로 우리 환자 환화 교육은 본 그 化粉의 부끄로 살 전 보다 사용이다. 이것 등 문화하지 보다면 사람이다. 이것 등 분하지 보다면 사람이다. 이것 등 보다 사용이다. 神会見み、野子の 株理公郎の

週刊朝鮮

<第23号> 3月30日

바다에서 부른 바람정에 봄이 모어온다 무른 바람정에 무어온다 그런처럼 이룬다 그런처럼 이룬다 그런처럼 이분 다 소용한 ** 보소를 가는 소용한 ** 보고 소용한 **

が続き、心臓薬



朝鮮日報社從行一弘15別

조각하고 설득하고 하는 한 소간이 가지 하는 소간이 가지 하는 것이 하는 것이 하는 것이 가지 하는 것이 가지 않는 것이 가지 않는 것이 가지 않는 것이 것이 되었다. 그런 것이 있는 것이 없는 것이 있는 것이 없는 것이 있는 것이 없는 것이었다면 없는 것이 없다고 없다면 없다면 없다고 없다면 없다면 없다고 없다면 없다고 없다면 없다면 없다고 없다면 없다고 없다면 없다면 없다면 없다면 없다면 없다면 없다고 없다면 없다면 없

▲会野間は(現場下すらら なが、日本国の連絡以下のなどであるというのでは、 一(公司司の公司

스케인 DRM 본모부터 및 어디의 의소리

▲뚫니었지 (지인) = 변교 담당 당자부에서 최근 文 化부로 즐겁다. ▲朴常隆과(87) =지난 10일 레나다르 유학자 메 나 영저 강 보인을 인니

▲李文宋씨(하기)비원간 분이사에 근무하는 주씨는 건덤에 합당된 예술인의 마 12가구의 신청을

▲ 養元解以(크리스턴 이 카페미원왕) = 世界청会團값 会 에타이너리항봉부의 집 형위원의 부경장으로 현충

▲金魚水水((진)) = 문단 성환35번의 발상이로 詩韻 展金 부산 부상다방에서 3 제31일까지 원지하는데 [본 비] 첫 45번이 전시

时 网络叶豆、二世间 印建 田等县 4世皇|月刊文明|社 의 李文次州の州 早日の工 動 世世世

학교의 당하면의 당원을 함 장시키되자 하브림 건강지 는 마보구 난화당27 8년 지 이번회자

瓣

四年末中の

▲遊に割り、

▲金箔を書り(八の) = 48 番 質州女子高校室 会及中。

에 변화자 보는 전환을 할 사람들이 가지 않는 일부터 이의 어디에 함께 한다면 하는데 해'대통령이 한 나무를이 가지를 했다며 한 전후을 했다며 한 전후을 했다면 한 전후을 받다면 한다면 한 전후을 받다면 助人合富語会

咖朝鮮日報社

| 요즘 의상을 企業販売 按式会社의 등정신의 제임 자료 옵션다

3 30

▲ 클턴플의 (G 표 사용區)

보인하는 이 전 (G 표 사용區)

보이 전

▲ 詩八 중당화교수의 五野 등 등 학교 수 하는 등 학교 수 조망하기 성고 하는 등 이 이 등 한 등 학교 수 있는 등 이 등 학교 수 하는 등 학교 수 있는 등 학교

앞

릹

伝統40年의旋律 楽壇의登竜門

第 19

回

日報

소년조선일보

朝縣

文化燈臺

임

다 왕인 파의 談百 明 지 토 ▲ Y "리 강위 스 으 (33 陳 년 12 원 전 에 파에 퓨로써 표 24 번 전 등 다 먼 그 의 수일 적 C 가 한 보 및 가 된 礼 는 市 첫 성시 및 맛 対 祖 礼 는 市

社



12個大学 き 心

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부터

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劇場

【상담실】을 마련하고 된 위했을 개 1 2 호실에서 가 상당하고 일 다 하 3 당당다 3 22 다 하 22 단 하

한지원의 건의진학 가정는 면 [국가상건과 대학생의 참 의성」이라는 주제를 놓고 악은다. 보험물, 정의정 변

수등이 참석, 심보지용할 열었다. 시 [무명하기 물건] 이 20 사회 무명하기 물건] 이 20

ごの競演 서

会国第 150 包

▲叫⇒1969년 4월 1일 (次) 2일(次) 3일(木) 4 일(金) 以7년, ▲天=서会回立網場

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